

3 1625
T W O
DISCOURSES

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A N D
A P R A Y E R,

PUBLICLY DELIVERED

On SUNDAY the 17th and TUESDAY the 19th
Days of MAY, 1767,

At the **QUAKERS** Yearly Meeting,

At the **FRYERS**, in **BRISTOL**.

The Whole taken down in CHARACTERS,

By a Member of the Church of England.

To which is added, a **PREFACE**.

The **THIRD EDITION**.

B R I S T O L:

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P R E F A C E.

THE following pathetic, and moving exhortations, were, as carefully as possible, taken down in characters, as they flow'd from the lips of the preacher to large and crowded audiences; at which were present numbers of different persuasions: many of whom have requested copies of the transcript; and others have desired, in the strongest terms, that they might be made still more public, by means of the press.

THE writer is desirous of obliging many, without offence to any individual.----The manuscript hath been read and approved of, by numbers of superior judgment, who were present; and who have join'd in this opinion, that

that from their being publish'd, good may proceed to the well disposed; nor can any kind of harm be foreseen to accrue from hence.

AND it is probable that the prejudices which some have conceived against the faith and principles of the Quakers, (as a people separated from the establish'd church,) may be removed, from a dispassionate perusal of these discourses, which is a reason, of itself sufficient, for their being made public.

THE writer is not conscious of having mistaken the author's sense: And if to the memory of any who were then present, there should occur any variations from his immediate expressions, the editor is assured there can be but few, and those not of moment; he having to the readiest expedition, joined the most perfect attention, tho' in a crowded congregation (where he could have no other rest, or support, than the hand or the knee.)

INDEED!

INDEED! the lively force and heart-felt energy with which the subsequent exhortations were delivered, must remain from that time wanting: nor is it material to offer, that it is not in the power of the most faithful transcriber, to convey that enforcing part to his readers. The texts, i. e. chapter and verse, have been since added, in order to illustrate the work, and render it (if possible!) more pleasing.

THE editor hath likewise taken down (by desire) two other Sermons, from the same preacher; the subject of the first taken from the prayer of Agur, *Prov.* xxx. 7, 8, and 9. the other from *Cant.* iv. and 12, and at the close of each, a Prayer; but those will continue in manuscript unless a public edition of them be encouraged.

As the minister hath been repeatedly solicited, but in vain, to consent to the present publication; the reader must not wonder that his name is not published.

a statement, the diversity of and in-
terest which it has attracted, and the
time wasted; nor is it material to say, that
it is not the power of the most finished
work, or even the reasoning that is
the cause of its popularity. The reason
has been added, in order to illustrate the
work, and to show that it is more than
a mere collection of facts.

The editor has taken down (by
himself, and others) from the
presses, the books of the author, and the
reprints of his works, and of the
other books of the same author, and of the
of each, a copy, and will continue to
maintain, and make a public edition of them
be encouraged.

As a rule, the author has been repeatedly
asked, but has refused to consent to the
publication; the reader must not wonder
that his name is not published.

*The following Sermon was delivered, on Sunday morning
the 17th day of May, 1767, at the opening of the
yearly meeting, at the Fryers, in Bristol.*

** Art thou in health; my brother?*



T hath been in my mind to adopt the language or salutation of Joab to Amasa; but with sentiments different, far different, from those which actuated the treachery of Joab; even those of true and tender affection, and with a mind replenished with that charity, which wisheth well to all.

Art thou in health; my brother?

I COULD wish, with all possible solicitude, to lead every mind present, into the most careful enquiry, in respect to their spiritual state of health; and to their immediate relation, and affinity, to that supreme almighty Being, who is the just and awful judge of quick and dead. I fear it hath proceeded from too anxious a solicitude for the health of your bodies, and prosperity of your temporal concerns, that too many of you have too frequently, and in a manner totally, neglected the great concern of your immortal souls; which is indeed *the one thing needful.*

THOSE

• 2 Sam. xx. 9.

THOSE temporal concerns, I say, which are of a trifling perishing nature, have, I fear! interrupted and taken off from this principal concern: your anxiety and application towards the attainment of the treasures and the enjoyment of the pleasures of the world, have occasioned too great a neglect of your religious duty.

THE conveniences of life are, by no means, a contemptible concern, where they are bounded with temperance, and confin'd within their proper channel: but as there is a part in us of infinitely greater, of no less than eternal moment; it also requires an attention proportionable to its proper worth; for what are temporal concerns, when compared with the important one of eternity!

THE state of the body is subject to divers maladies; and when we have done our utmost to preserve it, we shall find in the end (and how soon that may be none knows) that it is of necessity subject to the stroke of death, and to the inclosure of the grave.

I HAVE therefore thought it by no means an improper enquiry for each individual to make, and deeply ponder, What is thy state, or how is it with thee, O my soul! who art capable of partaking of immortal joys, and destin'd to triumph over death and the grave? *When this earthly tabernacle shall be dissolv'd*, thy appointment and destination, if in proper soundness for it, shall be made perfect with the whole family of God, and be no longer subject to the diseases, pains, trials and afflictions of this life, but share the things which are of God,
* *With the general assembly and church of the first-born, whose names are written in Heaven.*

As

* Heb. xii. 23.

As this is of the most infinite importance to the sons of men, I have thought it my particular duty, upon the present occasion, to put you in mind of the necessary enquiry into the state of your spiritual health; the condition of your immortal souls: being very apprehensive that all of you, my brethren, are not in perfect health, who have outwardly the appearance of health; but that, on the contrary, many are in a dangerous state of disease and stupefaction; have only preserved a lethargic frame, and are tottering upon the brink of destruction.

THIS enquiry into the present state of experience, and of advancement in the work of salvation, hath branched itself out in my view, and divided into several classes, those who are now within the audience of my voice. And, in the first place, I intreat the attention of you, the elders, amongst whom our LORD, as amongst so many shepherds, hath divided his flock; over whom you are appointed to watch, and to teach them to persevere in the path which leadeth to eternal life!

You have experienced the power of religion: you have † *put on the armour of light*; and ought to stand as guardian angels, and to call as the angel called, saying, ‡ *Come up hither, and I will shew thee the bride, the lamb's wife.*

Are you in health, my brethren?—Are you in health, my sisters?—Are you in health, my fellow labourers in the LORD?—Are you in a lively active state in the cause of religion? in the cause of virtue and temperance? in the power of the gospel, as it is in CHRIST?

If those that have been called with an high and holy calling,

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as

† Rom. xiii. 12.—‡ Rev. xxi. 9.

as delegated shepherds under the one great shepherd, walk uprightly in his fear and to his glory; then the sheep will with them be more likely to be gained upon to follow the great shepherd; they will then have a frequent desire, a longing appetite after the divine Manna, which cometh down from God out of Heaven: for every life hath its food and its proper nutriment; and a soul panting after Heaven can be satisfied with nothing short of the *food* from Heaven.

IN the next place, I address *you*, my brethren in the work of the ministry, reminding you of its divine institution, all that have enter'd rightly into it* *being called of God, as was Aaron.*

IT is written, † *he maketh his angels spirits, and his ministers a flame of fire*; and tho' the term *angels* be generally understood of the glorified spirits in Heaven; yet, as it signifies *messengers*, it here seems to be applicable to those whom the Most High prepares and sends forth, to excite and enliven his militant church on earth.—*Are you in health, my brethren?*—It is the divine will that you be fed with celestial food; not with the unlawful things of the world, nor with the unlawful love of its lawful things; but that you become *as angels*, and *like his ministering spirits*, as a flame of fire. He will make you, if with due constancy ye adhere to, and attend on him, a sacred and fixed flame of love, and of light never to be extinguished: your care, and pains, and labour here will be but a moment, your reward will be *a crown of life everlasting*. The bread that you eat, and the water that you drink, and of which ye minister their due share to others, will be daily springing up in you unto everlasting life! The divine Manna and the daily sacrifice will be continued. Rest in hope,—
look

* Heb. v. 4.—† Psalm civ. 4.

look for the coming of your LORD.---Labour in the discharge of your duty.

INDEED it hath sometimes happened that some of the ministers of CHRIST, * *stewards of the mystery of God*, have not been found faithful to what he required. Be ever mindful of the necessity of putting on and wearing the spiritual robes, prefigured by those of *Aaron*: the holy girdle about the loins; the breast-plate, with the *Urim* and *Thummim*; the *Bell* and the *Pomegranate*. Some indeed have had the *Bell* sending forth an empty unavailing sound, but have wanted the *Pomegranate*, the soul-enlivening fruit of the good spirit of CHRIST, our everlasting high priest.

But I hope better things of you, beloved in CHRIST, and things that accompany salvation. I am sure we have need, with the utmost diligence, application, and care, to keep the loins of our minds girded about: we had need to stand upon the watch: we have great need to maintain the utmost steadiness: for if we, who stand in the fore front, should fall, we fall not alone: if we slide from the path of truth, who amongst us will be able to stand!

WE ought to be endued with the spirit of wisdom, of judgment, and with sound minds; which he hath promised to them that ask this blessing from him, and hath made good his promise.

Are you in health, my brethren? are you strongly attached to the promotion and exaltation of that glorious cause which you have embarked in? have each of you a share in and a proper care of the LORD'S work? do you watch over the flock attending

* 1. Cor. iv. 1, 2.

attending on your ministry, under the great shepherd, and with the tenderness of gospel love *seeking to save that which was lost?*

I FREELY confess my own fears, that I am not in a state of perfect health and sound mind; labouring as I ought in the work of the LORD. As it is a task of the utmost importance, I ought to remain ever diffident of my own care, and to watch daily in the discharge of a trust so great and important as that of the recovery and preservation *of the lost sheep of the house of Israel.*

THE prostration of the soul before the GOD and Father of mercies, in a cause of such infinite concern, is a continual duty, which can scarce ever be sufficiently discharged, The secret cry of my soul has, after this manner, frequently arisen, "LORD! spare thy people and bless thine heritage." I am fully persuaded, my friends, were all the ministers and elders more blessed with sound health, the minds of the flock would be more fill'd with brotherly kindness, and more and more approach to that state which I have mentioned; they would know what is meant by the *angels being spirits*, and how to understand his *ministers being a flame of fire.*

I COME now to another class, whom I mean to address under the title of those within the audience of my voice, who continue in a single state.

Are you in health; my brethren and sisters? are you possess of inward virtue, and of ability to live to GOD, as becometh his saints; and which alone will lead you to eternal life: do you aspire after these, with an unabated zeal?

You

You must not expect always to rest satisfied with the good things of this life. The day may come when you will loath the abundance of your temporal possessions: you will then be concerned that you have so indulgently * *dwelt in cieled houses, and have let the house of God lie waste.* Then you would be glad to have exchanged the fading pleasures of life for the substantial joys of eternity.

RECOLLECT yourselves in the spring time of life; consider early the importance of this exchange, while you have it in your power to make it. Look up to an object more glorious than the present world can afford you, even to the joys of that eternal inheritance, which *the children of the first-born, the innumerable company of happy spirits, the general assembly of just men already made perfect,* are replenish'd with.—Pleasures unspeakable! that exist forevermore!

Art thou in health, my brother?—my dear brethren, are ye fervently engaged in labouring, necessary labouring, for the promotion of the cause of GOD upon earth?

O YE parents and heads of families, who are placed as delegated shepherds over them; timely beware, lest the blood of your children, or of any part of your charge, fall on your heads: (if through your misconduct they become corrupted, and their souls perish.) Know that inquisition for blood will hasten from the supreme judge, who hath divided the classes of mankind; and, as it were, separated from the rest those who are parents, and have children:—his call is to these, “Go work in my vineyard.”

THESE

* Haggai i. 4, &c.

THESE precious gifts which he hath given, as pledges of his love, are to be led and instructed by them with a proper authority.

IF the parents experimentally felt the advantages of spiritual health in themselves, then would they be concerned that the tender minds of their children should be properly cultivated with the knowledge of the LORD, and a fearful apprehension of transgressing his supreme commands. They would teach them to look further than mere temporal acquisitions; even to GOD their Creator. They would bring them up in the nurture and fear of the LORD; in order that their minds might be fill'd from the store-house and magazine of boundless good, and early enrich'd with the joys of GOD's salvation: and *this* would naturally diffuse the greatest satisfaction to the parents themselves, to see their children become the delight and ornaments of human nature, and fitted for a glorious change! *the company of Angels, and the spirits of just men made perfect.* The ties of nature, and the stronger ties of gratitude to him who gave the blessing, call aloud for teaching the tender minds of your children, to walk in the safe and delightful paths of virtue. With what satisfaction and composure of mind will such parents be enabled to answer the great GOD, upon his awful examination to this purpose; "What have you done with those tender sheep which I committed to your care in the wilderness? have you trained them up in safety?"---How will such parents be supported by a consciousness of having done their duty, in that solemn hour!---They then may truly say, "I have done my utmost within my contracted sphere, within the narrow precincts of my allotment in life, to fill up my stated duty." Then the supreme
judge

judge will set at his right hand such parents, and they shall be united to him in glory.

AND I beseech you parents, elders, ministers, (and I include myself) let us all say Amen, to this solemn care in our respective families; let us all discharge our several duties as men, hoping for the coming of our LORD; who then will say unto us, "Well done, good and faithful servants," even in that hour when he shall come with terrors to make inquisition for blood thro' the various ranks, whether ministers, elders, heads of families, even throughout the various classes of mankind.

I WISH all parents and heads of families would continually walk, hand in hand with their children and families, in the path which leadeth to life eternal; daily watching over, and improving their rising judgments, with the wisdom which cometh from above; instructing and encouraging them in the contemplation of divine things! persuading them to believe, as the truth is, that the things of this world are all uncertain, and fading away; that they have everlasting mansions erected for them in the city of their GOD; where (if they fall not short, or turn not aside) they will enjoy the company of saints and angels for ever more.

Are you in health; my brethren and sisters?

EXERCISE yourselves in this your present state, differently from those, whose faculties are bounded within the narrow limits of this world; cultivate, continually cultivate, the minds of your offspring: endeavouring to raise in them a proper comprehension of the dignity of their natures, and to fix in them early a steady belief of their *immortality*; which is of the utmost importance to all!

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THE hearts of those are unsound, who live in a perpetual attachment to the pride of life, who are contaminated with the love of the world, wherein their chief happiness appears to be placed: how can such point out the way to the city of God? how can they say to their children, "Let us retreat from the world, from this scene of corruption; let us withdraw from the cares, the solitudes of life: let us ascend to our appointed home: let us contemplate the joys of eternity: let nothing separate us from that blessed hope!"

How can parents thus address their children, when they have, perhaps, for a long course of years, ceased to consider the awful importance of the subject; and their own minds continue fixed, and tied down to the fading enjoyments of life! Alas! that the folly and vanity of the superfluous pleasures of the world should so entirely engage and engross the attention of any one immortal individual, as to take up almost every moment of their precious time!

HENCE, sometimes, parents, instead of instructing the minds of their children, have so totally corrupted their own, that they have laid obstructions in the way to the immortal happiness of their offspring, and, when their children have for a time trod in the ways of religion and virtue, they have been so extremely corrupt themselves, as to oppose them in their passage; to obstruct them, with violence, in their way to glory; and thereby aggravated their own guilt beyond expression: alas! what will their punishment prove, when, convicted of so great a neglect and violation of their duty? when he that is the judge of quick and dead shall appear in judgment, to render to every man according to his works! May all parents, who are

are negligent in the discharge of their duties, lay it seriously to heart.

IN the mean time, may you, my brethren and sisters in a spiritual relation, continue in a state of lively active health---labouring in the sure ground of hope; that, *when the great shepherd himself shall appear, you may also appear with him in glory.* If you so persist, I cannot but yet hope, that your steadfast continuance will prove the means of spreading spiritual health, in an eminent degree. For as, on the one hand, minds infected and vitiated *with the lust of the flesh, the lust of the eye, or the pride of life,* are very apt to spread the contagion to all that are round about them: so, on the other hand, such as are restored by CHRIST, to a state of spiritual health, and by him steadily preserved in it, often become instrumental in his hand, to diffuse that blessing; from whence, healthy parents have been frequently observed to have healthy children.

I AM convinced that the LORD is at work amongst the rising generation; many of whom stand convicted in their own minds, of the want of spiritual health; and are imploring the mercy of the GOD of their salvation.

IN order to your attaining it, let me call upon you again, the present rising generation; whose stations in life may be likely to have some little continuance; be ever steadfast in the performance of your religious duties, that you may become heirs of the kingdom; and have your portion, with the children of GOD.

IT seems to me of the greatest importance, in relation to the various affairs of life, to form aright the minds of youth;

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and therefore, I once more entreat every parent present, that you watch over, and carefully nourish every seed of virtue springing up in the minds of your children, for the sake of their, and of your own, temporal welfare; as well as for the hope and assurance of both their, and your own, eternal happiness.

AND here, let me class every single individual; as every single individual is posting on his way to an eternal state of existence---and that they may be guided by infinite wisdom, is my earnest desire; and be at last received into glory! welcom'd thither by their dear Redeemer!

IN this city he hath laid his hand upon one, and upon another. He hath preserved many from the pollutions that too frequently reign in the world; and hath mercifully induced some to look early into the law of liberty, into the counsel of his will, who thereby learn the things which belong to their peace.

Art thou in health; my brother? Art thou not only called from a state of darkness, into his marvelous light; but, obedient to the call, enter'd upon the road to eternal glory? Art thou in health; my fellow pilgrim?

A SENSE of the want of that food which CHRIST gives, is at least a symptom of life.

I BELIEVE it may be said concerning some among you, as was said formerly to CHRIST; *Lord, he whom thou lovest is sick.* The decay of health in many, has been owing to foul feeding; to their daily feeding upon the spirit, maxims and manners of
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the world, upon exterior appearances, upon comparative righteousness, upon a comparison of their present, with their former state; whose minds are relaxed with the love and spirit of vanity. Some have relaxed into evil, and are now become too much unacquainted with God and his law; which, to holiness, and to *that* only, annexes happiness. Many of these might have gone on from one degree of strength to another; had they not too much regarded the things of time, and fed too greedily upon the temptations and pleasures of this life; not enough considering, that the diseases and disorders of the mind thus fed, must certainly at last bring death, even the *death*, tho' not *dissolution*, of the soul. They might have been clothed, if not with a perfect heart, yet with a certain degree of strength; and been more and more advanced on their way to the regions of bliss.

I BESEECH you, continue in your love to the gospel of CHRIST: that, day after day, you may feed on the holy sacrifice, and on that eternal fruit with which he nourishes the soul that *hungers and thirsts after righteousness*. And, I cannot help, while I am speaking, pressing you in a more immediate manner, if possible, that, not relying on your own wisdom, and your own strength, but in a full dependence and leaning upon the breast of the beloved JESUS, you all, patiently, with a holy soundness, proceed in *the highway to the city of God*; that you may be crown'd at last with glory, honour, and immortality!

I FIND in me (at least) one qualification of a gospel minister; even that of a strong and ardent love, which wisheth well to all mankind: and in particular that you who are present, may enjoy such a state of perfect health, as I have been at this time

enforcing to your serious consideration : may it spread through every class; may you all increase in the stability of righteousness, through this life; and may it carry you into the boundless joys of eternity, into that glorious city, not one of whose inhabitants, can say, "I am sick."

N. B. *The writer could not be present in the morning, nor at the immediate beginning of this discourse; but was assured, by many present, that the preacher had proceeded but a little way.*

The subject taken from the parable of the unjust steward, viz. this question,

** How much owest thou unto my Lord?*

MAY 19, in the afternoon,

HAVING in the morning enlarged on our debts or obligations to God, for the abundant variety of temporal blessings received from him in trust, for the good of others, &c. he proceeded thus:

† *If we are besides ourselves, it is unto God: If we are sober, it is for your sakes.* If, with the strength of love, and a zealous fervency of mind, we labour in and for the church, and for the

• Luke xvi. 5.—† 2 Cor. v. 13.

the good of those to whom we are sent; if rising early and lying down late; if being willing to spend and to be spent, disinterestedly, without any lucrative motive, or receiving any thing, but mere food, from those amongst whom we labour; if ministering to our own wants, and to the wants of others, carry any kind of evidence to the considerate and prudent mind, of a disinterested gospel ministry; we have, so far, a valid claim to it.

** We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for his sake.*

If we are besides ourselves, it is unto God. If we are sober, it is for your sakes. Having known the terrors of the Lord for sin; having experienced a gradual progression from the pit of pollution, from the mire and clay; having, in some measure, tasted of the good word of life, and of the powers of the world to come, we apprehend we have authority, more than any human laws or ordination of men can give us, to tell to others, what God hath done for our souls. I may proceed yet further with truth and sincerity, having the sanction of him, who is the searcher of hearts; † for the love of Christ constraineth us. The foundation of the gospel ministry is this constraining love of CHRIST.

WE enter not into the ministerial office, with any application of this sort, viz, † *Put me (I pray thee) into one of the priest's offices, that I may eat a piece of bread.* We think higher of the gospel ministry; so that no temporary emolument can possibly be an adequate inducement to us, to enter upon it; for, *the love of Christ constraineth us.* We speak with reverence and a feeling heart; and we believe the Christian religion

* 2 Cor. iv. 5.—† 2 Cor. v. 14.—‡ 1 Sam. ii. 36.

on will never flourish, in its full perfection and excellency, 'till their being thus constrain'd, becomes the case of all that take the name of GOD in their mouths in a public manner. * *The love of Christ constraineth us; because we thus judge that if one died for all, then were all dead. And that he died for all, that they which live, should not henceforth live to themselves, but to him that died for them and rose again.*

THIS expression seems to me, if properly consider'd, to cast no inconsiderable light upon the propriety of that query applied to us, viz. *How much owest thou unto my Lord?* which I cannot yet relinquish; though some may think I dwell upon it too long. *The love of Christ constraineth us, because if one died for all, then were all dead.* I look upon this as a fundamental part of the Christian faith; and that life and immortality have been brought to light by the gospel. We were all dead: we have all partaken of guilt: we have all been in a state of estrangement from the covenant of GOD: we have all become, more or less, † *aliens to the commonwealth of Israel.*

IN this state of death the voice of GOD hath been signally extended unto mankind. I have sometimes consider'd with great attention, his declaration, † *O! death, I will be thy plagues;* and it hath made a deep impression upon my mind. This declaration of the most high GOD, hath been amply verified in the experience of all, who have been quickened into a life of piety. *Christ hath been the resurrection and the life to all such.* Tho' death hath come upon all, we are not all included under death; so as to be left without the quickening vivifying power, that is offer'd to raise the dead to life.

THE

* 2 Cor. v. 14.—† Ephes. ii. 12.—‡ Hos. xiii. 14.

The dead have heard the voice of the Son of God! ¶ and have been raised again to life. I cannot think but it has been the experience of divers, within the audience of my voice, who know the certainty of this important truth, tho' others may reflect upon me, as being beside myself; yet, if so, I may say with the apostle, *it is unto God*. But I would gladly speak intelligibly to the soul that is on its way to the regions of immortality; for if we are sober, *it is for your sakes*. I would ask whether a secret something hath not often visited your souls, an unspeakable something, often secretly and immediately attended, that hath engaged you to send up heavenly and earnest wishes, and rais'd in your minds strong aspirations, or breathings, after GOD? when we are told that * *the whole creation groaneth together in bondage until now*, we have no doubt of its being relative and applicable to the present times, or such times of longing after GOD, to be delivered by him. † *The Lord from heaven is the quickning spirit*. An expression of want, from a real sense of it, is an evidence of life; or being raised by him, from a state of death. We have not been left in a dead state; this prediction hath been verified, *O! death, I will be thy plagues*. He hath brought the first evidence of life, which is a sense of want. The spiritually dead, have receiv'd it; and it hath been of his pure mercy, that he hath followed us from time to time; hath met us, as it were, in a narrow place, with instructions and reproofs, and secretly raised up in us the hidden life of his own divine wisdom; he hath caused the animating and warming beams of the sun of righteousness to break forth. And, yet more, the word which called *Lazarus out of the grave*, hath already, in a good degree, rais'd some of us to life, even life eternal! hence ‡ *death is swallowed up in victory!*

AND

¶ John v. 25.—* Rom. viii. 21, 22.—† 1 Cor. xv. 45 and 47.—‡ 1 Cor. xv. 54.

AND therefore the love of Christ constraineth us, because he hath proved "the plagues of our death. He not only died, but the immediate manifestation of his quickening spirit hath led captivity captive, that we, by him, may triumph over the united powers of darkness.

WE follow not formally; but we believe in, and are convinced, fully convinced, of the doctrines of the christian religion, the incarnation, glory, life, death, mighty miracles, and various circumstances, relative to the holy life of JESUS, * as in the volume of the book it is written; and can, in an awful and reverent sense, commemorate those vast and most interesting events.

WE admire, with humble hearts and minds, the awful transactions of that time, when sweat, like drops of blood, ran from the face of the holy JESUS! when, being in an agony, he pray'd more earnestly! when he was betray'd, his sacred head crown'd with thorns! his face spit upon! he was most ignominiously treated, and † as a sheep before her shearers is dumb, he complained not!

WE behold him, in his agonies on Calvary Mount, offering himself as a sacrifice for the sins of the whole world; that he might purify us, by the shedding of his precious blood! more precious than the blood of goats and lambs; or any other that was shed under the law. We believe in his amazing mercy, in offering himself there; when, loaden with the immense weight of the sins of mankind, and the immediate sense of the father's presence withdrawn, he was left to suffer alone; under this extreme pressure crying out, *Eloi, Eloi, lama Sabachbani!* was crucified! dead! and buried.

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HERE

* Isai. liii. 7.—† Psal. xi. 7.

HERE pause a little, I beseech you!—contemplate the adorable theme! acknowledge, O man! that unbounded gratitude, which is ever due from thee: O! my soul, *how much thou owest unto thy Lord!*

I KNOW we have been stigmatiz'd, as disbelieving the truths of the Christian religion. However, I call the divine record, the SAVIOUR of the world, that was offer'd a sacrifice without the gate of Jerusalem, to witness for my belief, that he was sent from God, to do the *father's will*: and I do, without controversy, believe that he was * *God manifest in the flesh, justified in the spirit, believed on in the world, and received up into glory.* We do not at all doubt that † *God was in Christ reconciling the world unto himself.* ‡ *That Christ gave himself a ransom for all, to be testified in due time;* || *that with his stripes we are healed.*

By virtue of that holy sacrifice the remission of sins is gained; the awakening power of that sentence which is due to sin is felt in a state of alienation from GOD; and as we believe, that if one *died for all, then were all dead*; so, we believe that he who was crucified, dead, and buried, likewise triumph'd over the grave, and now *sitteth at the right hand of God*, in a glorified body, to make intercession for man, in order that he might effectually purchase, and redeem to himself, a people to the praise of his name; and diffuse, throughout his universal empire, a similarity of opinion and nature, arising from the experience of his universal redeeming love.

I AM no Arian, far from it:—I believe in the clear emphatic testimonies laid down in holy writ, that CHRIST was more
than

* 1 Tim. iii. 16.—† 2 Cor. v. 19.—‡ 1 Tim. ii. 6.—|| Isai. iii. 5.

than a prophet. I repeat my belief, that he suffered, died, ascended, and is now come * *the second time, without sin, to salvation*; in order to reconcile the world to himself. I know many are willing to admit that he died for all, as all were in a state of death; and that, by the imputation of his righteousness, all are justified in the sight of God. Whereas I think it more just to proceed in the language of the holy inspired apostle; that *they which live, should not henceforth live to themselves; but to him who died for them, and rose again*; that there may be an effectual redemption, a thorough change; not the imputation of *righteousness*, without *works*; but a *real substantial righteousness* in the *heart and life*; which may operate upon, and regulate the mind and will, and lead us to a conformity to his divine nature: not a righteousness imputed to us from what CHRIST did and suffered without us; but a righteousness raised by him within us; thro' our surrendering ourselves to his government, and yielding entire submission to his heart-cleansing, refining power.

HOWEVER this doctrine may relish with some, I am convinced he died for all, that all should be saved; that, through him, we might be justified in the sight of God; that we might put on *the Lord Jesus Christ, with all his divine affections*.

† *The whole creation of God groaneth together, ‡ to be cloathed upon with a house from heaven*; not an imaginary house, and an imaginary righteousness; but, to be cloathed upon with the grace of compleat salvation; to put on the LORD JESUS CHRIST; having first put off the old man, with all his works, and with all his corrupt wisdom, or knowledge; which puffeth up, instead of that charity which edifieth.

D 2

Christ

* Heb. ix. 28.—† Rom. viii. 22.—‡ 2 Cor. v. 22.

Christ is made unto us Wisdom, Righteousness, Sanctification and Redemption.

IN remembering therefore that he died for us, let us consider what follows: *that henceforth, we should not live to ourselves.* * *I am crucified with Christ*, says one of the apostles, as a private person: and it should, or ought to be the language in truth of each individual, thro' all succeeding ages. *Nevertheless, I live; yet not I, but Christ liveth in me.* He is become my righteousness; not by imputation only—but he actually liveth in me: and the life which I now live, is by the faith of the Son of GOD. I think I may now say, † *let us press forward toward the mark of the prize of the high calling of God.* Let us be crucified with CHRIST, *crucified to the world, and the world to us.*

O! MY friends, for such I term you in the course of that universal love, which reacheth forth to the whole human race, which floweth from him who hath thus wrought for me, and *brought life and immortality to light in my soul.* Is any one of you desirous of being inform'd, *how much owest thou unto my Lord?*—lay hold on his offers of redemption; live in his fear, in fellowship with him, *in communion with the church of the first born, whose names are written in heaven:* so will you far better know than any one on earth can ever inform you.

EXAMINE the rising suggestions of your own minds; you are not form'd to live merely to yourselves, merely within the contracted bounds of human privileges, in the narrow limits of mortality. Consider the dignity of your nature; you are form'd for the most glorious purposes.

I E A R -

* Gal. ii. 20. — † Phil. iii. 14.

I EARNESTLY with the rising youth would lay these things seriously to heart, and often meditate upon them, as one formerly did; who thus expresses himself, * *while I was musing the fire burned. My heart was hot within me; then spake I with my tongue, Lord! make me to know my end, and the measure of my days, what it is, that I may know how frail I am.*---That they would contemplate the great design of providence, with regard to their immortality, which would lessen their esteem of the unsubstantial joys of time, and engage them to pursue those which are *unspeakable and full of glory* for ever. *While I was musing the fire burned.*

CONTINUE this musing, this state of meditation; prize the invitations of the spirit of CHRIST, mercifully extended to your immortal spirits; and let your minds mount upwards: remember your pious predecessors, now perhaps in glory; and their connections in the world of spirits: likewise put this question to yourselves, upon every serious occasion, *How much owest thou unto my Lord?*

I AM fully convinced were the Christian world in general to leave out exterior ceremonies, and enter more into this inward meditation, their minds would be more largely replenished with divine fruits; and those who are entering as it were upon the wilderness of this world, would then partake of the advantage. O! that we might all live in the beauty of holiness!

My heart was hot within me; then spake I with my tongue.
 ----A necessary preparation for a preacher! Abel's offering,
 on

* Psal. xxxix. 3, 4.

on account of such a preparation, was *more acceptable to God than his brother's*.

Then spake I with my tongue.---O! rising generation, what you speak with your tongues, let it be from the same good source of hearts divinely prepared; since on the other hand for every idle word that men speak, they must give an account in the day of judgment. As you often speak with your tongues, fervently desire that the sacred faculties of the mind may be fitted for divine meditations, and the tongue to publish for the honour of GOD and benefit of others, what you have been taught by him: so will you never admit or utter any thing contrary to the divinity of CHRIST JESUS your LORD.

Lord, let me know mine end! O that this sound may dwell upon your minds, who are the hope of the next generation! upon whom the weighty trust and care of the cause of GOD must, in a little time, necessarily devolve; that you may come to the knowledge of the measure of your days. I think, without violence to the text, you may learn from it that you are destined for immortality: but the love of worldly things is too apt to engage the attention of that immortal part, the soul; which occasions, to many, the want of their knowing the great and glorious end for which they were form'd, *a little lower than the angels*, and intended to be *crown'd with glory and honour*.

Lord! let me know my end and the measure of my days!

I TREMBLE methinks upon the brink of eternity! and so, with a little proper reflection, you might say all; the aged, the middle aged, and the youth.—The end of all things is at hand: flatter not yourselves therefore with length of days, and
a long

a long prosperity of worldly possessions; suffer me to beseech you for the sake of your immortal souls.

*What do I owe to my God?—What do I not owe him?—*He hath snatch'd me as a brand out of the fire; and I would not, tho' to gain the world, tread back again in the path of folly.

I KNOW it by experience, and therefore I would persuade you, not to turn aside from the GOD of your salvation; but to acknowledge the infinite debt you owe him, and to pay him daily with obedience, adoration and praise.

OUR sins have been great, and our transgressions *never* could have been obliterated, had not CHRIST done it for us; let us therefore no longer dwell upon the *rock of presumption* with Satan, who hath been a liar from the beginning; but let us rather *descend* into the *valley of humility and peace*, and *settle accounts* with the GOD of our *lives*, from whom I had stray'd to that degree that my life became a burden to me, and I have wish'd that I had never been born; but CHRIST, who was a *friend to publicans and sinners*, is now become *the rock of my salvation*! he hath caused me to trust in him, and to seek the LORD my GOD. The debt I owe is infinite, I desire ever to acknowledge it with all possible gratitude; and to do my utmost towards the discharge of it, while I have my being.

IF there is a soul within the audience of my voice which (upon this awful query) *How much owest thou unto my Lord?* is ready to apprehend, that it owes too much ever to hope for a discharge, or freedom from the heavy load of debt it has contracted; I have a little to say to such, even from my own experience:

perience: thy transgressions do not exceed the bounds of his mercy; he still careth for thee, with an inexpressible fatherly care and tenderness. Even when his afflictions are upon thee, they are intended for thy good. *The bruised reed he will not break, the smoking flax he will not quench.* The more any of you see your real state, the more you remember the favours you have received, and feel the burthen of your injustice and ingratitude; the more readily will he meet the penitent disposition of your minds.

I HAVE no manner of doubt but he, *whose work is salvation*, who came into the world purely and purposely to save sinners, will carry on his own work, and, as you wholly resign yourselves to his forming hand, will purify your hearts, reconcile you to the Father, and make you everlasting instances and monuments of his infinite mercy. Lift up therefore thy head in hope, whoever art in this humbled penitent state; for *thy salvation draws nigh.* Thou owest abundance to thy LORD; and there is an abundance which thou canst never pay: but there is the good Samaritan, ever ready to do for thee, as for him, who going from Jerusalem to Jericho, fell among robbers; by whom he was wounded; and to say, *take care of him, and I will pay.* There is a glorious sound from the great and good friend of publicans and sinners; he is ready to say to thee who art in this penitent state before him, *Take thy bill and write down fifty.* He will * blot out thy sins as a cloud, and thy transgressions as a thick cloud.

I CANNOT but remember with renew'd feeling, and warm emotion of heart, the day that anxiety (in the view of my condition) seized me; and how his mercy relieved me from it.

He

* Isai. xlv. 22.

He made my soul feel his compassion, and in the depth of gratitude thankfully to adore him. And hence I often feel a tenderness of mind toward those who are weary of vanity, and heavy laden with a sense of their manifold transgressions. I beseech such, by the mercy of GOD, that they would fly to him in their anguish of mind; for it is he, and he alone that can speak peace to the sinner: tho' your unrighteousness may be great, it is not in any degree of proportion, to his infinite mercy! Again, such among you to whom I have spoke, who delight to dwell in the path of temptation, wherein you have too long continued; I warn you to consider, that you are in the road to destruction.

I WOULD not give up, like Esau, * *my birth-right* to seek a place of repentance with tears, and not find it. O my soul! for ever acknowledge how much thou owest unto thy LORD! Let none say "he hath blessed me variously, and in some future time I will awake my soul to gratitude. I have now something else to do;" like him who, when an apostle † *reasoned of righteousness, temperance and judgment to come*, replied *go thy way for this time; when I have a convenient season I will call for thee*.

THE like disposition continues to prevail in too many; and this seems to be the language of their hearts, "Go thy way this time; call upon me when I have lived to myself, and answered my own purposes a little longer: visit me at some distant time hence." Oh! rather *to-day, while it is called to-day*.—*Harden not thy heart*: do not defer thy repentance a moment; thou knowest not what a moment may produce.. Consider thy repeated transgressions; thy multiplied offences against GOD: heap not up *wrath against the day of wrath*: swell not

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* Heb. xii. 16, 17.—† Acts xxiv. 25.

the dreadful account. Thou hast hitherto trampled upon the goodness and the mercies of the God that made thee; venture not on presumption and delay. Time is uncertain: Immortality is at hand.

I BESEECH you therefore my friends at the present time, that you will lay to heart the necessity of your making up this great account: delay it not to the decline of life. Many are on the brink of the grave! reflect upon your extreme danger! think not of crowding the account of your repentance into your last hour of life! You will find it extremely difficult to labour under the infirmities of the body, upon a death-bed, without a reasonable ground of hope: all the offers of mercy having been long continued, and often repeated; yet by you as long slighted, and as often rejected; what then will discharge you from that dreadful account! I wish it may never be the case of any within the audience of my voice. Let us all immediately ponder, rightly consider, and seriously improve this consideration, *How much owest thou unto my Lord?*

*A PRAYER upon May the 19th, which concluded
the afternoon service of that day, at the Fryer's Meet-
ing.*

*** WITH unspeakable reverence we presume to ap-
* W * proach thy presence, O Father ! who art in heaven:
*** and, with the voice of thanksgiving and holy praise,
to offer the tribute, that is due to Thee alone !

IN a commemoration of thy mercy, thy infinite mercy !
we are awfully bowed before thee, as at thy sacred foot-stool ;
in the deepest-reverence and thankfulness, for the stretching
forth * *of the rod and the staff*, which thou hast been pleased to
blefs, as the means of our furtherance in the way of life and
salvation.

THOUGH humbled in dust, in the sense of our unworthi-
ness, we are, nevertheless, encouraged to breathe unto Thee ;
to make mention of thy name, with joy of heart : we adore
that goodness, which hath put it into our hearts to seek, serve
and fear Thee ; and to turn to the place where † *prayer is wont
to be made.*

THOU hast loved us before we loved Thee : thy love, O

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LORD !

* Psal. xxiii. 4.—† Acts xvi. 13.

LORD! hath not been after the manner of men: Thou hast called us, when we were enemies; and hast reconciled transgressors to thyself. Thou hast followed us in the day of our revolting; and, when we were straying in the wilderness, as a most gracious and tender shepherd Thou didst lay thy hand on us, not only with judgment, but with mercy; and has brought us home again unto thy flock, and thy fold, and forgiven us our multiplied transgressions.

Our deviations from thy holy path have not been punished with inexorable justice; but thy conduct toward us has been clothed with unspeakable compassion. O! Thou everlasting shepherd, and bishop of our souls! who hast looked upon us, when weltering as in our blood, and by thy divine power has healed us. Thou, that art the physician of our souls, hast cared for us, when *the priest and the levite* past us by.----When cast out and surrounded with the woes of unutterable distress: when thick clouds covered us,—Thou, in thy abundant love * *bow'd the heavens and came down* to our help, and *all the darkness was put under thy Feet!* Thou hast made the *clouds thy chariot*, and *walked upon the wings of wind*, for our deliverance; when our iniquities, like floods, rose high, and appeared unto us like to swallow us up in everlasting confusion! O! adorable condescension! We have no language to express thy mercy, and the boundless obligations we lie under to thy Majesty! who hast thus, in the times of unspeakable anxiety, vouchsafed to appear for us: and even when we have wandered from the counsel of thy will, and trod in the path of the wicked, † *Thou sentest forth thy light and thy truth, and didst lead us back to thy holy hill!*

WE

* Psal. xviii. 9.—† Psal. xliii. 3.

WE acknowledge all these blessings to thy praise, O ! shepherd of *Israel* ! who *sleepest not by day, nor slumberest by night.*

TO Thee we owe all our faculties, and all that is within us; and let them all, we pray Thee, be consecrated to thy honour: we beseech that all our steps may be directed to Thee; and more and more to thy service. For, Father of infinite kindness ! it hath pleased Thee to rank us among thy children; to make *our dwelling with thy light; our habitation with the lifting up of the smiles of thy countenance*; and to remove every obstacle to a perfect communion with Thee: the power is in thy hands; sanctify us thoroughly to this end; write the inscription of holy and heavenly characters upon our hearts; and, Oh ! grant that we may still be preserved, through every trial and probation, to a peaceable admission into thy kingdom.

BLOT out all our transgressions ! forgive us freely, for thy dear Son's sake ! remember us in the midst of thy mercy ! deliver us, we pray Thee, as Thou hast graciously hitherto done, like a tender Father.

GRANT we may never forget thy counsel; sooner cut the thread of our lives, and number us to the silent grave !

MAY we follow Thee, with our whole hearts, submit to the patient resignation of our all, for thy dear service; and keep us to a happy conclusion in thy favour ! it is all we ask, and beg at thy hand : with regard to outward circumstances, thy will be done ! we have no other supplication to offer.

PRESERVE us, as in the hollow of thy hand; that from a
militant

militant state here, we may pass to a triumphant one, in thy everlasting kingdom !

O LORD ! have mercy on thy people, and thy children, when they spread their hands towards thy holy habitation. Cloath them with the spirit of grace and supplication. Excite them to fly to Thee, their only rock and refuge ; and to thy name, that is an impregnable defence ; where the righteous, in all ages, have ever found safety !

REGARD those who are far off, and remain unacquainted with thy name. We pray Thee, let the same mercy spread to *them*, which Thou hast shewed unto *us*. Let the diffusion of thy spiritual blessings, in and through thy dear Son, flow among them, that they may seek Thee ; that a holy anxiety of mind may take place, in order to a rest in the day of trouble ; and that when the various trials and troubles of time are over, they having, through thy abundant goodness and sure support, *fought the good fight, and kept the faith*, may be received by Thee, and be crown'd with glory and immortality, in thy everlasting kingdom !

OH Thou that art fairer than the sons of men ! grace flows from thy lips ; Thou beholdest us when tempted, and speaks to our states with all the language of tenderness. Father of mercy ! grant that innumerable multitudes may resort to thy temple, that sacred house, which thou hast erected to thy honour and service. May the poor, the sick, the maimed, the blind, and the naked, inspired by Thee with holy confidence, look towards *Sion* ; and be cloathed by Thee, with the wedding garment ; with the righteousness of their dear SAVIOUR !

THUS

THUS, gracious GOD! we are divinely encouraged to supplicate thy name, on the behalf of the church militant; wherever scattered; that it may flourish in peace and stability; that, not only in part, but in the whole lustre of meridian brightness and splendor, they may commemorate thy glory!

IN an humble sense of thy mercy and goodness to the workmanship of thy hands, we thank Thee, that Thou hast been pleased so abundantly to manifest thy loving kindness and favour, in and amongst us.

WE prostrate ourselves before the throne of thy Majesty and grace! we would offer to Thee an humble, grateful sacrifice of thanksgiving and praise, dominion, and every excellent attribute! for we know that we have nothing but from thy bounty, who art the rock of our salvation!

To Thee, Father of infinite mercy! for the multitude of thy mercies, in JESUS CHRIST our LORD!—To Thee, the author of every blessing! with the Son of thy bosom; our LORD and SAVIOUR JESUS CHRIST, the Lamb immaculate thro' the eternal spirit, be all praise ascribed, now, henceforth, and forevermore. *Amen.*

F I N I S

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a formal address, and it begins with the words "I have the honor to acknowledge the receipt of your letter of the 28th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration."

It is an honor to have you here today and we are glad to have you
with us. We hope you will enjoy your stay and find it profitable.
We are looking forward to seeing you again soon.

I am glad to hear that you are well and hope
 that you will be able to visit us soon. I am
 glad to hear that you are well and hope
 that you will be able to visit us soon. I am
 glad to hear that you are well and hope
 that you will be able to visit us soon. I am

And I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

